

## Number 163

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## Free Christian Commonwealth

REV. STUART ROBINSON, Editor.

A. DAVIDSON & Co., Publishers.

LOUISVILLE, KY., THURSDAY, JANUARY 17, 1867.

"He found them sleeping for sorrow." Danger to the Church from the apathy that follows distress.

We read with amazement in the sad story of Gethsemane, that notwithstanding the exciting events of "that dark and doleful night," even the confidential disciples whom Jesus selected to witness the agony of his conflict with the powers of darkness and testify to his Church, fell asleep, and "could not watch with him one hour." One only of the Evangelists, "Luke, the beloved Physician," true to the instincts of his profession, though speaking as he is moved by the Holy Ghost—assigns the cause of their drowsiness. "He found them sleeping for sorrow," says Luke, just as also, in the true spirit of a Physician, he describes the sweat of Jesus, in the agony, by its analogy with something so familiar in his profession, "His sweat was as it were great drops of blood falling down to the ground."

At first reading, this professional explanation of the cause of the apathy of the disciples under the exciting scenes, puzzles us, perhaps, not less than the fact which it explains. We ask in surprise—How could these earnest, confidential disciples sleep under such circumstances? And in not less surprise, How could they sleep for sorrow?—seeing that intense sorrow ordinarily has its aggravation in preventing the excited sufferer from a brief alleviation of the mental anguish in the oblivion of sleep?

And yet if we notice the effects of great sorrow upon minds whose thought has not yet developed clearly and fully the causes of the sorrow, or traced out the results which must flow from the affliction that produces it, these effects will be found to be just those which the Evangelist describes in the case of these disciples. While sleep forsakes the eyes of the widowed mother, as she "sits gazing in terrible loneliness upon the corpse," "weeping under to stone," the sorrow-stricken children around her, excited and bewildered with the vague impression of a calamity whose nature and results they cannot comprehend—are soon "found sleeping for sorrow." It was, doubtless, this view of their case that led Jesus to say, "The spirit truly is willing but the flesh is weak."

And just so in the spiritual life.—While the "many afflictions of the righteous" do, in the case of the fully developed Christian experience, but rouse the spirit more and more to watch and pray and advance it heavenward, these afflictions often have the effect upon the imperfectly developed Christian life of sinking the spirit, first into doubt and despondency, and then into spiritual drowsiness and utter apathy. How often during the terrible trials of the last few years have pastors been shocked at such utterances as these—"I have lost all my religion, if ever I had any." "It seems no longer of any use to pray." "What now has become of the doctrine that God will defend the right?" "That the righteous shall not be forsaken, nor his seed beg begged?" Thus the very extremity of sorrow sinks some Christians into dull, desponding apathy; while the same sorrow has but brought out in others a grandeur of faith and trust in the midst of darkness and calamity, which nobly attests the faithfulness of a covenant-keeping Saviour.

From our position, at the centre of an effort for the relief of the suffering and poor of Christ's household, we, perhaps, are compelled to notice more of the evidences of apathy among Christ's people than others. But the impression grows upon us, day by day, that the greatest danger that now threatens the Church and individual Christians in many sections, arises from the apparent apathy which seems to succeed the extraordinary and long continued tension of feeling during the period of excitement and suffering which has now measurably passed away. And just now when the Master's cause most specially needs their watchful sympathy, the disciples are found sleeping for sorrow. Even those who once were ardent in their attachment, and in the midst of real danger could say—"Though I die with thee yet will I not forsake thee," as if exhalted under the long continued excitement and darkness, are now found sleeping at the very crisis in the Church's struggle.

A cold and soulless infidelity, or a Christless fanaticism in view of the sleep of his disciples is ready to cry out—"Behold the proof of their hypocrisy or their delusion." Jesus, though best entitled to complain, says kindly and apologetically—"The spirit truly is willing but the flesh is weak." Should not his very kindness and forbearance kindle in our hearts a godly sorrow? Should it not win even these desponding and sorrowing disciples to rise out of their apathy, to one more vigorous effort to enter into his sorrow. God grant that the people of Christ and the Churches of Christ who have gone so far through the

dark night of sorrow, may speedily arouse. The gleam of the torches of Judas and his band may soon be discovered among the olive trees. The spiritual atmosphere is already very heavy. Iniquity abounds. The love of many waxes cold. Zeal for the truth of Christ wanes. All this while we "are sleeping for sorrow!" Soon the Saviour may say "sleep on now and take your rest;" the golden moment is passed: rousing now is too late.

The Ethical Spirit generated by the Jacobin theories of the Church. We find in the *Presbyterian Banner*, of January 9th, an essay on Forgiveness, pressed into the Rebel service, in review of the North-Western Presbyterian, which though not marked by any particular ability, is yet significant as showing how inevitably the New England ethical religionism follows the New England theories of the sphere of the Church whenever the latter make a lodgment within the enclosures of evangelical Presbyterianism. Says this writer:

MESSRS. EDITORS: A copy of the "North-Western Presbyterian," of recent date, came to me through the Post Office, on the kind errand, I suppose, of inviting me to subscribe. I opened and began to read. I found that most my eye was an editorial article on the theme, "Forgiveness—the Duty and Conditions." I read it through, and as I finished, this saying came to mind: "A straw shows which way the wind blows." I could not help but think that it was pressing the doctrine of forgiveness, decidedly, into rebel service; or, straining it hard to meet the case of those wayward Southern brethren, who, though guilty, expect to be forgiven, without any acknowledgment.—However, this may be, the article strikes me as unsound both in philosophy and theology.

The animus of the article conveys the idea that forgiveness among the men must be unconditional, absolutely. If understood in any other sense it raises no point. The cherishing of an unforgiving spirit is of course wrong, but that has nothing to do with the condition on which forgiveness is to be granted. It is an attempt to confound the two things. That Christ has abrogated the moral code so as to make forgiveness entirely unconditional, is mere assumption. On this very point we find him afterwards putting in the "and if he repent," as the condition of forgiveness. The only feature of the moral code that is abrogated in this respect, is the demand for a motive. Instead of cherishing hatred and a desire to do evil to our enemies, we are to cherish a benevolent love, and do them "good." But forgiveness has to do with the moral quality of their actions. Forgiveness supposes guilt. There is no room for its exercise unless there is guilt. If there is, therefore, we are properly affected with the guilt of a wrong and sinful act, we cannot banish the feeling consequent thereto while the offender is impenitent and unchanged in the wrong. It would be tolerating guilt and sin without any conscious sense of disapprobation, which is a thing impossible, save in the unregenerated man.

Now, every well instructed evangelical Christian must perceive that the germ of the whole theory of an ethical as against an evangelical religion—whether as developed in the Jewish or the New England Pharisaism—lie hid in these criticisms upon the *North-Western Presbyterian*. With all this parade of proof texts that seem to support the theory of a conditional forgiveness; and this arrogant assumption of a right to settle the question of guilt for other people's consciences, every well instructed Christian feels that this is not the spirit of the Gospel. Did this writer ever comprehend the force of the Apostle's exhortation, "forgiving one another, even as God for Christ's sake hath forgiven you." Be ye, therefore, followers of God as dear children." For observe it is not the ethical religion which has it—"Forgiving—that God may forgive you." But because God hath already forgiven you. If you have had a true sense of his forgiving love, that will prevent your hard dealing with your brother. Neither again is it as ethical religion will have it—"Forgive" as soon as the brother repents—but as God for Christ's sake hath forgiven. Suppose God had arranged to forgive only as you insist upon arranging for the forgiveness of your brother, when you repent properly, sufficiently? Who then would be saved? Did God wait till you repented? Or was it God that "granted repentance unto life?" Does not this theory, applied to God's forgiveness for Christ's sake overturn the very foundation of evangelical faith? Does it not generate in the soul that very same narrow bargain-driving condition, making Pharisaism which Jesus so often exposed and rebuked; and which our Church rebuked in 1837, in condemning the New England moral government theories which presented God as sitting on the throne, and conducting his scheme for the elevation of the race in the spirit of a New England "school master?"

According to the theory of this writer in the *Banner*, and the ethical religionists of his class, that parable which Jesus spoke in answer to Peter's inquiry, "Lord how often shall I forgive?" should not have run—"His Lord first freely forgave the ten thousand talents, and after that the ungrateful wretch played the shyleek toward his unfortunate fellow servant. But the parable should have run on this wise. His Lord finding that one of the servants owed him a hundred pence to a fellow servant, and this fellow servant owed his Lord ten thousand talents—called up the debtor and said—"Thou owest me ten thousand talents, but on condition that thou wilt be generous to thy fellow servant and forgive the hundred pence he oweth thee, I will forgive thee the ten

thousand talents." But not so. His Lord freely forgave, and without a hint of conditions; and rebuked the selfishness and ingratitude that could be stirred up to no noble generosity by such an exhibition of mercy. The lesson to Peter is "How often—thou asked?" Why, Peter, the fact that thou canst ask such a question shows that thou hast not yet properly appreciated the generous love of God to thee a sinner? Even as God forgave thee—so forgive thy brother." Alas! what a gospel to preach in the Presbyterian Church! Forgive my brother only after he first submits to my dogmas about his guilt, and then repents? Yet such is ever the result of wrong theories to practical religion.

### The Property Question in the Synod of Kentucky.

We have never troubled ourselves much about the property question arising out of the division of the Synod of Kentucky, though that has been the chief bug bear wherever our Jacobins have endeavored to frighten the people into submission. In the first place, we have regarded the principles involved as far more important than the property. In the second place, we have an abiding faith that law must in the end prove to be common sense, right, and justice; and therefore, the idea that juries and courts in Kentucky would wrest their property out of the hands of their own people who have gathered it for their own religious uses, and give it into the hands of foreign Jacobins or their traitorous allies who have been seeking the overthrow of the ancient Presbyterianism of Kentucky, has always seemed to us too preposterous an idea to be entertained seriously. We anticipated, indeed, that by the tricks of pettifoggery, such as those attempted upon the Walnut-Street Church through the complicity of the last General Assembly; and from the prevalence of the popular error in the minds of courts and juries, which, from the representations of partisan assailants of our system, is led to confound our theory of the unity of the several parts of the church under a constitutional league, with the Papal theory of a unity under an infallible head, there might occur instances of temporary hardship and injustice. But we have been persuaded from the first that, on a calm investigation of the whole matter by wise and disinterested judges, there could be but one result to the whole property controversy.

Under the statute of Kentucky which orders a division of the use of property in case of a division of the congregation there would be some anomaly, since the statute seems to put in the power of any unprincipled faction, at any time, to withdraw from a congregation and claim a separate use of the property in proportion to their numbers. Hence, we have heard the opinion expressed that this statute would be pronounced unconstitutional by the courts, on the ground that it is a legislative interference with vested rights. Since those who contributed to acquire the property could not have intended it for the use of those who might thus conspire against the very principles and purposes of the original donors. However this may be, it seems to have occurred to somebody that a simple act of the Legislature on the subject might save both the people and the courts much trouble by taking away from the foreign Jacobins the temptation to try, by pettifoggery, to evade the settled principles of Kentucky law on the subject of church property. Hence we find, among the proceedings of the Legislature this week, the following bill proposed:

#### An Act concerning the Synod of the Presbyterian Church in Kentucky.

WHEREAS, There has occurred a division or schism in the Synod of the Presbyterian Church in Kentucky, and each of the parts of said division claim to be the only Kentucky Synod of said Church, and as such, each claim the exclusive control of the election of trustees of Centre College, and over the other funds belonging to the Kentucky Synod. For remedy whereof.

Be it enacted by the General Assembly of the Commonwealth of Kentucky, That so far as respects all the powers vested by law in the Synod of Kentucky over and concerning Centre College, and the election of Trustees thereof, and as respects the money, property, or legal rights of said Synod, the body having the majority of the members of the Synod of Kentucky, computing all as members who were members at and before said division, shall, for the purpose aforesaid, be the Kentucky Synod of the Presbyterian Church.

Be it further enacted, That notwithstanding said division, all said members of Synod, who since said division constitute a minority, shall have the right of sitting and voting with the body hereby declared the legal Synod, in all questions concerning said college, money, property, or legal rights.

Be it further enacted, That any decision hereafter given by the General Assembly of the Presbyterian Church of the United States, that the body composed of the minority of said members is the true Kentucky Synod, shall have no effect upon the rights of the body composed of the majority of said members, in regard to said college, or the money, property, and legal rights aforesaid.

We are not learned enough in the law to anticipate what objections can be raised to this bill; nor do we know who is the author of it, nor what his special purpose was in offering it. But it seems to us to carry common sense and justice on its face; and to reach directly the same results which the courts must reach circuitously, after

much litigation, as the law now stands, and as the Synod of Kentucky now stands. And therefore, with our present light, we should be very glad to see the bill pass. It will, beyond doubt, save a vast amount of litigation, and strife, and bitterness of feeling among our people, and do at once that justice to all which must at last be done, by the courts of the Commonwealth.

If, however, it shall appear that such special legislation unsettles any just principle of church property, or gives any body, or any party, that which does not belong to them, we shall be equally glad to see it defeated. The church never prospered more prosperous and more united by any property division than it is now.

### Minutes of the Late Justice Gibson.

We are not a little startled by the late Apostasy from the Synod of Kentucky seems unwilling to plant itself upon the ground that the Synod of Kentucky was *ipso facto* under the order of Assembly—the ground which, beyond doubt, they intended to stand upon at, and during, their Henderson meeting. But, on sober second thought, as we infer they determined to seek another ground in the illegal constitution of the Synod by the Moderator-Breck, and accordingly some month or six weeks after the events at Henderson, they proceed, in their Minutes, to "make a history" of the event to suit the new ground proposed to be taken, and publish an account of what occurred at the opening of Synod, which within the personal knowledge of some two or three hundred people who were present is palpably a garbled account, and utterly unreliable, both for its *suppositio facti* and its *suppositio veri*. Their leaders have given it out also that Mr Breck's proceedings as Moderator, were so utterly contrary to law and usage that no one could possibly have anticipated that he would take such a course. That on account of his illegal and revolutionary proceeding, the organization of Synod was null and void, until they organized with Mr McKee as Moderator. And therefore they will attempt to make the civil courts believe that they are the true successors of the Old Synod.

Now by way of putting an extinguisher upon the flimsy after-thought, it occurs to us to lay before our readers the precise history of what was done, from the Minutes of Synod, prepared on the ground, at the time (not a month afterward) which was carefully scrutinized to see that it accorded with the testimony of the eye and ear witnesses—and which we presume even the members of the apocryphal body will hardly have the effrontery to dispute the general accuracy of. And then in connection with this history of Moderator Breck's proceeding, we lay before our readers the full extracts from the opinion of Chief Justice, Gibson, of the Pennsylvania Supreme Court, in the famous "Presbyterian Church case" in 1838. It will be remembered that the ground taken by the New School was precisely that taken by the Kentucky apostasy now against Mr Breck—namely, that the organization of the body was vitiated by the assumption by the Moderator of power to organize the new body. And it will be seen that if Mr Breck had kept Judge Gibson's decision before him at every step (though we are told he had it not in mind at all) he could not have proceeded in more entire accordance with what the highest judicial authority has already pronounced to be the true principles and proper mode of organizing the Synod. And if therefore he took the apostate brethren by surprise in the case, it could only have been from their own neglectful ignorance of so important a matter as the decision of Judge Gibson. We extract the first four pages of the Minutes of Synod—except the record of those present and absent:

Henderson, Ky., October 10th 1866.

The Synod of Kentucky, according to adjournment, in the Presbyterian Church, Henderson, Ky., on Wednesday, October 10th, 1866, at 7 o'clock P. M., and was opened with a sermon by the Moderator, Rev. Robert L. Baker, from John 1:9—"Behold the sin of the world," which took away the sin of the world."

After the sermon, the Moderator proceeded to constitute the sessions of the Synod with prayer. The Stated Clerk being directed to call the roll, proceeding with it in an unusual order and omitting the names of the Synod selected by him, was directed by the Moderator to call the roll of the constituent members and churches of the Synod. Declaring his unwillingness to do this, he was ordered by the Moderator, in the name of the Synod of Kentucky, to perform this duty which he again refused to do. The Moderator then announced that he was charged with the duty of directing all proceedings to the organization of the House for business, that though the Synod was present, its members were unknown until the roll should be called; he, therefore, could not relieve himself by the submission to the House of the question as to the mode of procedure. That, in the nature of the case, in view of the difficulty of any other course and according to our rules, the first and only thing at that time in order, was the calling of the roll; that, as the Stated Clerk had refused to call it, and there was nothing in our Book making it essential that the roll be done by the Clerk, since the necessity was put upon him, he would proceed to call it himself. That, as it was not competent for him to decide concerning the membership of the Synod, as affected by anything that may have been transpired in the body (it being a question not of order, but of substance and vital principle), he could only recognize the Synod as it was and is, unaffected by anything not its own act,

and leave the question of membership to be decided by the body when it should be organized. He would, therefore, call the roll according to the official rolls of the Presbyteries furnished to the last General Assembly, and printed in the Minutes of the Assembly. He announced that he would now proceed, and requested Dr. Hill to assist him by taking down the names. Dr. R. J. Breckinridge said he protested against this whole procedure. Dr. E. F. Humphrey, in justification of the name of the Stated Clerk, called attention to the 6th standing order of the Synod, which requires "that previous to each meeting of the Synod, the Stated Clerk procure from the Stated Clerks of the several Presbyteries, recent and correct lists of the names of the members." The Moderator decided that the Stated Clerk had not complied with the order, as it was within his personal knowledge that the Clerk had not applied for rolls to the Stated Clerks of Presbyteries.

The question was asked—Can the Moderator appoint a Clerk? Dr. Wilson said the Moderator had not appointed a Clerk, but as the Stated Clerk had refused to call the roll, and the Moderator was the only officer who could organize the House, he was about himself to call the roll, and merely asked Dr. Hill to assist him by noting the names. The Moderator concurred in the statement.

Rev. R. Douglass moved, Rev. G. H. Routledge seconded the motion, that the House sustain the decision of the Moderator. The Moderator decided that the motion was out of order, but that he might call all appearance of order or partial ruling and give the largest liberty to all, he would, contrary to his clerical conviction as to order, put the motion and take the vote, if there was evidence of general desire for a test of the sense of the presbytery. There being no further expression of such desire, and Dr. R. J. Breckinridge having given notice to all agreeing with him not to vote upon it, if put, the Moderator allowing no further interruptions, proceeded to call the roll. Dr. R. J. Breckinridge calling on those agreeing with him and adhering to the General Assembly, not to answer to the call. The following named persons answered to the call and were enrolled: A. C.

Rev. Dr. W. C. Matthews, who being present, did not answer to the call of his name desired to be heard. The Moderator enquired whether the brother desired to have his name enrolled?

Dr. Matthews asked if the Moderator did not know him to be a member of the Synod of Kentucky. The Moderator said if the brother did not desire his name to be enrolled, he was not known to the Synod.

The Moderator announced that the House was prepared to proceed to the election of officers.

Rev. S. R. Wilson offered the following motion:

WHEREAS, the Stated Clerk, Rev. S. S. McRoberts has refused to call the roll of Synod in the usual manner, for the organization of the body, and has assumed to himself the right of omitting the names of some of its constituent members, therefore,

Resolved, That the Synod now proceed to the election of another Stated Clerk instead of the said S. S. McRoberts.

The motion was carried, and the Rev. F. G. Strahan was elected Stated Clerk. On motion of Rev. Dr. Hill, Rev. R. Douglass was elected Temporary Clerk. Rev. Robert Morrison was chosen Temporary Secretary. Synod adjourned to meet tomorrow morning at 9 o'clock.

Closed with prayer by the Moderator.

Now compare this with the following paragraphs from Judge Gibson's decision, and see how precisely Moderator Breck organized the Synod of Kentucky in accordance with the law regulating such organizations.

"The division which, for purposes of designation is to be presented, to call the Old School party, was certainly organized in obedience to the established order; and, to legitimate the separate organization of its rival, in contravention, as it certainly was, of everything like precedent, would require the presentation of a very urgent emergency. At the stated time and place for the opening of the session, the parties assembled, without any ostensible division; and when the organization of the whole had proceeded to a certain point, by the instrumentality of the Moderator of the preceding session, who, for that purpose, was the constitutional organ, a provisional Moderator was suddenly chosen, by a minority of those who could be entitled to vote, including the excited Commissioners. The question on the motion to elect, was put, not by the Chair, but by the mover himself; after which, the succeeding party elected a permanent Moderator, and immediately withdrew, leaving the other party to finish its process of organization, by the choice of its Moderator for the session."

"In justification of this apparent irregularity, it is urged that the constitutional Moderator had refused an appeal to the Commissioners in attendance, from his decision, which had excluded from the roll the names of certain Commissioners who had been unconstitutionally severed, as it is alleged, from the Presbyterian connection by a vote of the preceding session. It is conceded by the argument, that if the Synods with the dependent Presbyteries by which those Commissioners were sent, had been constitutionally severed, the motion was one which the Moderator was not bound to put, or the Commissioners to notice; and that whatever implication of assent to the decision which ensued, might otherwise be deduced from the silence of those who refused to speak on the subject, it will be necessary to say something in the sequel, there was no room for any such implication in the particular instance. It would follow, also, that there was no pretence for the disposal of the Moderator, if indeed, by any circumstances, for refusing an appeal from his exclusion of those who had been otherwise severed, and consequently, that what else might be reform, would be revolutionary. And this leads to an inquiry into the constitutionality of the act of exclusion."

"The inquiry might be rested here, for if there were no colour of right in them, there was no colour of right in the adversary proceedings which were founded on their exclusion. But even if their title were clear, the refusal of an appeal from the decision of the Moderator, would be no ground for the degradation of the officer at the call of a minority; nor could it impose on the majority an obligation to refuse to speak on the subject, and stand out of the usual course. To all questions put by the established organ, it is the duty of every member to respond, or be counted with the greater number, because he is supposed to have assented beforehand to the result of the process pre-established to ascertain the general will; but the rule of implied assent is certainly inapplicable to a measure which, when justifiable even by extreme necessity, is essentially revolutionary, and based on no pre-established process of ascertainment whatever."

"To apply it to an extreme case of inorganic action, as was done here, might work the degradation of any presiding officer in our legislative halls, by the motion and actual vote of a single member, and leave the question of membership to be decided by the body when it should be organized. He would, therefore, call the roll according to the official rolls of the Presbyteries furnished to the last General Assembly, and printed in the Minutes of the Assembly. He announced that he would now proceed, and requested Dr. Hill to assist him by taking down the names. Dr. R. J. Breckinridge said he protested against this whole procedure. Dr. E. F. Humphrey, in justification of the name of the Stated Clerk, called attention to the 6th standing order of the Synod, which requires 'that previous to each meeting of the Synod, the Stated Clerk procure from the Stated Clerks of the several Presbyteries, recent and correct lists of the names of the members.' The Moderator decided that the Stated Clerk had not complied with the order, as it was within his personal knowledge that the Clerk had not applied for rolls to the Stated Clerks of Presbyteries."

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"But he was not removable by them, because he had not derived his office from them nor was he answerable to them for the use of his power. He was not their Moderator. He was the mechanical instrument of their organization; and till that was accomplished, they were subject to his rule—not he to theirs. They were chosen by the authority of his mandate, and with the power of self-organization, only in the event of his absence at the opening of the session. Corporately present, but refusing to perform his function, he might be removed, as a body, entirely absent, for constitutional purposes, inasmuch that the Commissioners might proceed to the choice of a substitute without him; but not if he had entered on the performance of his task; and the reason is that the decision of such questions as that was accomplished, they were subject to his rule—not he to theirs. 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## Free Christian Commonwealth

### REVIEWS.

INTRODUCTION OF PROTESTANTISM INTO MISSISSIPPI AND THE SOUTHWEST.—By Rev. John G. Jones. St. Louis: P. M. Pinckard, No. 510 Pine St. pp. 257—\$1.25.

THE PHILOSOPHY OF THE HISTORY OF THE CHURCH FROM THE TIMES OF CHRIST TILL THE PRESENT.—By Rev. J. Ditzler. St. Louis: P. M. Pinckard, pp. 350—\$2.00.

We have received these two volumes from Mr. Pinckard, together with the "Medical Reporter" for December, (price \$3.00 per annum),—the "Freemason" (\$2.00 per annum),—the "Sabbath-School Star," (\$24.00 per 100 copies), and also a copy of his catalogue, which has impressed us greatly with the enterprise and extent of his house in St. Louis. Of the two volumes, prepared by two ministers of the Methodist Church, it would be unfair for us to speak as critics, upon the brief examination which only we have had time to make. We are glad, however, to see such efforts as this of Rev. Mr. Jones, of the Mississippi Conference, to rescue from oblivion the interesting stories of the gospel pioneers in the Southwest. And especially when the effort is so truly catholic in its spirit.

Of Mr. Ditzler's volume on so lofty a theme, it would be still more unfair to judge on slight examination. And this the more so, since, while feeling strong sympathy with his views of the spirituality of the church, our views of the philosophy of her history must be the reverse of Mr. Ditzler's in almost every other point of view. We are Churchmen; Mr. Ditzler is a Latitudinarian on the church question.

For the Free Christian Commonwealth.

Dr. Humphrey in Central Kentucky.

No. 1.

The kingdom of Christ is so dissimilar from all the kingdoms of the world, in its origin, its nature, its means, its ends, and its destiny; it is so foreign from human wisdom and human device; it is so peculiar in all that relates to it, and so exceeds the comprehension of the natural man, that the greatest care and Christian jealousy are needed, lest it be obscured and perverted. There is in us, at best, such a natural tendency, and sinful propensity, to confound the high claims of religion with mere worldly morality; to bring down the kingdom of Christ to the level of mere human institutions, and to pervert the sanctions of religion to the propagation of mere human dogmas, that the greatest watchfulness is required lest the ark of the Lord be carried out of the city, and He be provoked to "deliver His strength into captivity, and His glory into the enemy's hands." The great danger, against which we have perpetually to guard—the rock on which churches have more than once been wrecked—is the confounding things which God has separated. Romanism is a standing memorial, a perpetual warning of the ruin, the utter subversion of religion, by the disregard of God's purpose and appointment as to the sphere and mission of the church. And it is precisely in such circumstances as these through which we have passed, and are now passing,—when every influence is called into contribution to serve the ends of political zeal and ambition,—that the danger is most imminent, and solicitude and vigilance most imperative. At such a time as this, with the teaching of the Scripture and the lessons of history before us, nothing seems to me more adapted to lead the church astray, to bring disaster upon it, and to destroy its spirituality, than this theory of "mixed subjects" as advocated by Dr. Humphrey. It utterly confuses the distinction between Church and State; between the Christian and the citizen; between grace and social morals, and it confuses the minds of men. It is a theory incompatible with the independence of the Church and of its own sphere. If the State has no jurisdiction of a man as a Christian, the Church conversely, has no jurisdiction of a man as a citizen. The Dr. theory is largely exemplified in history, but it is founded in principles which are at war with the religion of grace.

Our Confession of Faith, teaches that "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the Commonwealth." This we understand to be a prohibition of the very mixing of subjects, and consequent mixing of jurisdiction, which the Dr. pleads as the justification of the acts of the Assembly.

He tells us, however, that in any case,—whether the Assembly has rightful jurisdiction or not,—we have a protection of conscience in the right of protest and remonstrance. This is precisely what we claim and now are exercising. But when he further states that "nobody has attempted to silence our remonstrance," that "no man has been abridged of his freedom of speech," we are bound to take issue with him. So far from this being the case, before we expect to consider some most unexampled measures, which have been enacted for the very purpose of silencing remonstrance, and suppressing the right of conscience. Every one is sufficiently acquainted with the "ipse facto" decree of the last Assembly, to understand that this much is true.

The Dr. did not advocate, in this address, such notions of the Assembly's supremacy as would annul all right of private judgment and conscience. He is understood to have once said, "the General Assembly is the Church of Christ, it is clothed with supreme powers and unlimited jurisdiction; what it commands must be obeyed; when it commands you are bound to submit or leave its communion." He now tells us, "if the Assembly does what you think is wrong, say so like men." If he means by this, that we ought to express our minds fearlessly and honestly, and stand firmly on our convictions, then it will be seen this is precisely as we have done, and all that has been done, for which our names are to be cast out as evil. He explained that in respect

to these matters the history of the Synod of Kentucky from 1861 to 1865 had been a history of protest and remonstrance. He offered for himself the amendment by which such remonstrance was expressed in the strongest terms employed during the whole series of years, affirming the deliverance of 1861 to be "repugnant to the word of God." But he says it should be mentioned in the same connection, that the Synod also pledged itself to "adhere with unbroken purpose to the Presbyterian Church." This is true; and to this day the Synod of Kentucky has not broken that purpose. It has stood firmly to its solemn, conscientious remonstrance; it has endeavored to maintain the honor and eminence of the Presbyterian Church. Its principles were not so convenient, as to be relinquished at the bidding of a majority in the Assembly. We have borne and borne, and have only sought to free our conscience of offense, and by our testimony for the truth, and the honor of Christ, to do what we could to reclaim the Church from the errors of the Assembly. And so far as there is any separation between us and that portion of the Church represented by a majority in the Assembly, it has been brought about by such acts of the Assembly as give us no alternative, but to disobey its ordinance, or betray our consciences and the truth as we believe it. If we are cast out for our faithfulness, by a force of mere numbers, does that prove that we have broken any purpose? Or, will our separation from the Assembly necessarily involve our separation from the Presbyterian Church? But these brethren say we are not cast out, and will not be; but of our own accord have gone out; that we have separated ourselves both from the Presbyterian Church and from the Synod of Kentucky. It will be seen from the evidence of the truth and of the facts, that in this they are grievously mistaken. These questions with that of the constitutional and historical succession of the Synod will be left for a future treatment, when I propose to show—1st, that we are not responsible for the separation between us and the Assembly—that so far as any exists we are in process of being cast out by that body. 2d, that we are not responsible for the division of the Church in Kentucky, and 3d, that we are the Synod of Kentucky, in its regular constitutional and historical succession. For the present there are some preliminary points, which call for a brief consideration. These succeeding brethren speak of the Presbyterian Church and the General Assembly, as if they were equivalent terms. The Assembly is not the Church, nor is it an essential element of Presbyterianism. Dr. R. J. Breckinridge expressed concisely the doctrine of the Old School Church, as to the character of the Assembly and the nature of its powers, when, in 1834, he said: "The General Assembly is a purely delegated body; possessing powers limited and strictly defined, intended to answer purposes plainly declared, and capable of being destroyed without infringing upon one single principle of Presbyterianism. It is created by the Presbyteries, a certain proportion of which may enlarge, curtail or abolish it, and all its powers at will. We have appealed to the Presbyteries and Synods as the creators and advisers under our constitution, of this Assembly, whose satellites claim for it omnipotent power to do wrong." Now, if, according to the theory of these brethren, the Assembly is the Presbyterian Church, is not our habitation a very frail and temporary structure? If the Presbyterian Church may be destroyed without infringing upon one single principle of Presbyterianism, it is not founded as we have been taught to believe. No, the Assembly is not the Presbyterian Church. And such a mode of expression, such a confusion of terms, would never have been employed, had not the Assembly set at naught the authority of the constitution of the Church, and trampled down our great ecclesiastical charter. If the Assembly overrides the limitations which the express provisions of the constitution place upon it, if it transgresses the prescribed bounds of its jurisdiction; if it infers and assumes to itself some unexampled powers, then some adequate method of its justification must be devised. Thus has the doctrine been sprung that the Assembly is the Presbyterian Church; having all power as such at its discretion, to make or unmake its constitution; to observe or to pass by the express provisions of our ecclesiastical law. It would be sufficient evidence against the doctrine, that such an exigency had called it forth. The theory which we hold—and which is the real Presbyterian theory—places the Church on a far more solid and enduring basis. That which essentially constitutes and characterizes the Presbyterian Church, is its system of doctrines and principles. In the development of these its history may be traced through the ages past, and by these it may be identified through the ages to come. They are of the Presbyterian Church who hold these doctrines and principles, whether they be few or many. They who forsake these doctrines and principles, whether they be a minority or a majority, forsake the Presbyterian Church. Read how those earnest men spoke, who struggled thirty years ago, for these doctrines and principles. Said Dr. Engles, referring to the Old School men: "They have resolved to rally round the standards of the Church, and to cling to them to the last extremity. Why should they voluntarily leave the Church, whose formularies they love and revere? And how can they be chargeable with schism, who preserve the formularies inviolate? And even should they be cast out by the excited wrath of those who have greater force in numbers, they will take these standards with them—they will still be the Church, founded on the Prophets and Apostles, Jesus Christ being chief corner stone." If it was true then, why is it not still true, that those who rally round the standards of the Church, and preserve them inviolate, are entitled to be regarded as the Presbyterian Church? It has been abundantly and repeatedly shown, that we are contending for the settled and time-honored faith of our Church. And while we maintain our standards in the

obvious and settled meaning, we cannot be chargeable with any purpose of leaving the Church.

"JAY."

### Individual Christian Work—Important Suggestions.

We find in an article of the *New York Evangelist* of January 10th on the "Evangelization of London"—the following very suggestive thoughts touching an individual Christian effort as distinguished from work by proxy. We commend it to the special attention of our Christian people in large towns:

How then were they as practical men to deal with this state of things? How were they as Christians, not of one denomination, but of every denomination, to reclaim the perishing multitudes around them? Paid agency alone would not do it. The pulpit alone would not reach the masses. The City Mission had failed to accomplish what was expected of it; for Sir Fowell Buxton, who was one of its most liberal and warmest supporters, had said a short time before he died, that he believed London was in a worse condition spiritually than it had been for forty years before. And he believed that many Christians had been led by that Mission to compound with a money payment for services which they ought themselves to have rendered, and which could never be delegated to others with impunity. Money was needed, and paid agency to some extent they must have; but until Christians were ended with the self-sacrificing spirit which led the Moravian missionaries to enter the Lazar-house with the certainty that they would never come out again (for that was the law), and there seek, at the expense of their own lives, to save the hopeless victims of disease, they would never bring the world to the rule of Christ. Happily, they were not called on to make any such sacrifice; but that only increased their responsibility, and the work before them was still one of self-denial.

Every Christian has a personal responsibility in this matter which he cannot delegate to another, nor transfer to any society however excellent.

Societies have their proper place in all benevolent schemes, but they have been indirectly a means of injury in taking away the sense of individual responsibility, many persons devolving upon them and compounding with them by their gifts, for their own personal labors. This we believe holds true of every society in England and in this country. It is the doing of our work by proxy that has been the bane of the churches; and this has had very much to do with the low standard of piety of most Christians. We have long had little faith in any plan for evangelizing the masses of our cities, whether set on foot by society, or by single churches; that does not contemplate church members coming into personal contact with the misery they would relieve, and the irregularity they would remove. There never has been a time when bands of Christian men and women from our old and wealthy churches could not have gone forth and planted the institution of religion in the needy portions of the city. All that was wanted, and is now required, is to have the spirit which will lead them to deny themselves, and make them willing to identify themselves with these ignorant organizations. They may give their millions of money, and support their thousands of paid agents, and maintain in their costly houses, and their gorgeous churches, and the poor and the irregular will go down to death and misery. Nothing but the warm heart, shown in active sympathy, in personal acquaintance and friendship, will ever touch the hearts of others, and win that large class in all our cities whom we wish to reach and to save.

The great revival in Newcastle and Doncaster Presbyteries under the preaching of Blair and Whitfield.

We select from a Supplement to the Home and Foreign Record, the following account, first from Rev. Samuel Blair to Rev. Mr. Prince of Boston, and secondly from Whitfield's journal of the revival in 1840:

"I appointed, in the spring, to preach every Friday through the summer, when I was at home, and those meetings were well attended; and at several of them the power of the Lord was remarkably with us. The main scope of my preaching through that summer, was laying open the deplorable state of man by nature since the fall, our ruin, exposed case by the breach of the first covenant, and the awful condition of such as were not in Christ, giving the marks and characters of such as were in that condition; and, moreover, laying open the way of recovery in the new covenant, through a Mediator, by the nature and necessity of faith in Christ, the Mediator, &c. I labored much on the last mentioned heads, that the people might have right apprehensions of the gospel-method of life and salvation. I treated much on the way of sinners closing with Christ by faith, and obtaining a right peace to an awakened conscience; showing that persons were not to take peace to themselves on account of their repentings, sorrows, prayers, and reformations; nor to make these things the grounds of their adventuring themselves upon Christ and his righteousness, and of their expectations of life by him, and that neither were they to obtain or seek peace in extraordinary ways, by visions, dreams, or immediate inspirations, but by an understanding view, and believing persuasion of the way of life as revealed in the gospel, through the suretyship, obedience, and sufferings of Jesus Christ; with a view of the suitability and sufficiency of that mediator, righteousness and life of law condemned sinners; and there-upon freely accepting him for their Saviour, heartily consenting to and being well pleased with the way of salvation, and venturing their all upon his mediation, from the warrant and encouragement afforded of God therein in his word, by his free offer, authoritative command, and sure promise to those that so believe. I endeavored to show the fruits and evidences of a true faith, &c.

"After some time, many of the convinced and distressed afforded very hopeful, satisfying evidence, that the Lord had brought them to a true close with Jesus Christ; and that their distresses and fears had been in a great measure removed in a right gospel-way, by believing in the son of God. Several of them had very remarkable and sweet deliverances this way. It was very agreeable to hear their accounts, how that when they were in the deepest perplexity and darkness, distress and difficulty, seeking God as poor, condemned, hell-deserving sinners, the scheme of recovering grace through a Redeemer had been opened to their understanding with a surprising beauty and glory, so that they were enabled to believe in Christ with joy unspeakable and full of glory. They freely and sweetly, with all their hearts, chose the way of his commandments; their inward life was to live to him forever, a living sacrifice, and to the glory of his name."

The devoted Whitfield was present at some of these meetings, and drew greater numbers to hear him. The following is taken from his account of his visit to Nottingham and Fag's Manor, "Nottingham, May 11th, (1740). I was invited thither by some of the inhabitants who had a good work begun amongst them, some time ago, by the ministry of Mr. Blair, Messrs. Tennents, and Mr. Cross.

"It surprised me to see such a great multitude gathered together, at so short a warning, and in such a desert place. I believe there were near twelve thousand hearers. I had not spoke long, but I perceived numbers melting. As I proceeded the power increased, till at last both in the morning and afternoon, thousands cried out, so that they almost drowned my voice. Never before did I see a more glorious sight! O what strong crying and tears were shed and poured forth after the dear Lord Jesus. Some fainted; and when they had got a little strength, they would hear and faint again. Others cried out in a manner, almost, as if they were in the sharpest agonies of death! I think I never was myself filled with greater power. After I had finished my last discourse, I was so pierced, as it were, and overpowered with God's love that some thought (I believe) that I was about to give up the ghost.

"Thursday, May 15. Preached at Fag's Manor, about three miles from Mr. Blair's house; where I was earnestly invited to come by him. And here also the Lord was pleased to cause much of his glory to pass before us. The congregation was as large as that yesterday at Nottingham. As great, if no a greater commotion was in the hearts of the people." Look where I would, most were drowned in tears. The word was sharper than a two-edged sword. Their bitter cries and tears were enough to pierce the hardest heart. O, what different visages were then to be seen! Some were struck as pale as death—others lying on the ground—others wringing their hands—others—singing into the arms of their friends—most lifting up their eyes to heaven and crying out to God for mercy. I think of nothing when I looked at them, so much as the Great Day. They seemed like persons awakened by a last trumpet and coming out of their graves to judgment."

Qualism in the Protestant Episcopal Church.

Extract from a sermon preached by the Rev. Prof. C. M. Butler, D. D., of Philadelphia, at the request of the Episcopal Association, N. Y., in the Church of the Ascension, N. Y., and the Church of the Messiah, Brooklyn, Sunday, Dec. 9th.

Our beloved church has been providentially preserved in her formularies of faith, and forms of service, from the influence and the works of this Judaizing and Romanizing spirit.

But though this be the character of our church, as it was settled by the Reformers, and as it remains unchanged in our standards, she never has been free, and probably never will be wholly free—from those who are still in bondage to "beggarly elements," and animated by a Romanizing spirit. From the days of Bancroft and Laud, they have constituted a party in the church. They have sometimes been in the ascendancy in numbers and in influence in the church of England. You know how extensively this spirit is prevailing there. You know how by a change of policy, it has made fearful advances both there and here. Not long ago, by the Oxford tract movement, it aimed to bring in superstitious practices, through an argumentative propaganda. Now, by the subtler and more effective method of bringing in and multiplying a showy, attractive, symbolism and ritualism, which are the emblems of false and superstitious views, they teach an essentially Romish system, and infuse into many minds, an essentially Romish spirit. I need not occupy your time in bringing proofs of this assertion. They are alarmingly patent all around us. It is because you are so conscious of their existence that I am here to speak of them to day. Hence the "Litany" of Dr. Pusey. Hence, the innumerable works upon ritualism and manuals of devotion to supplement the services of the Church with which the British press is teeming. Hence, among us, the "Book of the Hour," the germ of a new mystery. Hence, St. Alban's Church, Hence, attempts at union with the Greek Church. Hence, a Bishop's book upon the law of ritualism, with its Jewish sign outside, and its Jewish wear within. It is a real and urgent danger. It is coming to know that many of our Bishops recognize the fact, and are preparing a protest against its farther encroachments upon the simplicity and dignity of our services. Would that some who now dabble the fruit, had not been so fascinated with the blossoms! Would that some who are now ready to cut down the tree, had not watered its roots! Would that many who reject the conclusion, had not admitted the premises! Would that many in our Church who recoil from a fully developed ritualism, under which spiritu-

al truth lies smothered and strangled and invisible in gorgeous robes and wrappings, could be made to see that it results inevitably from a sacramental and priestly and exclusive Church theory! For, apart from directing religions, and ecclesiastical influences, there is much in our age and country, which assimilates readily and helpfully with such practices as present religion, with gorgeous ceremonial, and substitutes for "the beauty of holiness," the supposed holiness of beauty. Of some of these influences I will briefly speak:

There is a mere vulgar love of luxury and display, which aids this movement. In our prosperous country, there are many men who grow suddenly rich, and who have no mental culture, but who surround themselves at once with all the luxuries and splendors of our modern civilization. I neither complain of or sneer at this happy peculiarity. Many advantages are connected with it, and result from it. Now such men are important members of a parish. They are frequently members of the vestry, and are apt to be considered wise, and to be influential in proportion as they are rich.

They, at least, occupy expensive pews, and contribute largely to the Church. Now, such men, as a mere matter of luxury, and as carrying on life in the same general tenor, love to find everywhere pomp and splendor, and a rich, sensuous character in all that surrounds them. They love it in the Opera-house, the Club-room, the Drawing Room, the Steamship, and the Church.

They will at first, not particularly regard the fact, that it is ecclesiastical splendor, but only the fact that it is splendor. When the music is just as good and as sacred as that of the opera, and of the Bateman Concerts, when the dark, richly-light Chancel, and its white-robed boys, and its priests, in vestments that shine and rustle, march about and how and prostrate themselves, and keep up an animated movement, and he is reminded vividly of some scene and scenery in an opera, or play-house, he likes it extremely well. It seems to make all his arrangements of life complete, dignified, and harmonious. It brings the Church into line with all the other things in the midst of which he lives. He, of course, will sustain the Rector and the party that wish this style of things to be continued, and enlarged, and glorified; and hearing from that Rector that the Church, by her various instrumentalities, infuses grace into all submissive and receptive souls, and being quite sure that the services make him, somehow, feel good and comfortable, it would not be surprising to see him soon an enthusiastic advocate of this Church system, and his daughters scrupulously careful to bow very low at every Gloria.

The increase of aesthetic culture and taste in our country, also exerts a similar influence in the church. The love of art, in all its branches, is becoming a passion in our land. I believe that our artists of the coming and next generation are to be the foremost in the world. They are now abreast with those that are most advanced. We have the talent, we have now the heroic history, we have the wealth, and we have the taste for the creation of a high and ultimately a characteristic and national art. But now, in the first flush of this new aesthetic passion, it is somewhat eager and indiscriminating. To us, in the new world, the old and the new in art are both equally novel and attractive. Men of taste and culture return from foreign travel or sojourn, and remember with vivid pleasure, the new and strong emotions awakened by majestic cathedrals, and the solemn services, around which were gathered centuries of association, which they witnessed in old historic lands. As a matter of taste, quite apart from a religious feeling, they love to see and to foster anything which renews and freshens these associations. Very often too, looking at them in a single aspect, they return home with theories of the necessity of blending these old-time customs, with our raw and glaring civilization in order to tone it down to a mellow tint. Others again, have learned to depend for the fostering of their real or fancied religiousness upon such forms as these. Hence, this new movement towards ex-remoralism, is apt to be encouraged and sustained by men of artistic tastes, men devoted above all to the aesthetic, whether with or without religious tendencies and professions. And its effect upon this class of minds, refined, and susceptible to emotions from the beautiful and the picturesque, the venerable and the old is apt to be particularly injurious. They are prone to suppose, that whatever impresses the natural sentiment of veneration, and awakens vague emotions of awe and reverence, produces that which is the very essence of religion. Ignorant of the true nature of religion, as the sinful soul's awakening to its lost condition, its view of God as holy, its deep convictions of sin, its cry for mercy, its justification by faith in the blood of Jesus, its constraining love for Christ, and its consecration to his service, and joy in his holy word, they are lulled into an ignorant and superfluous for a truly spiritual experience, and fancy that the luxurious emotions of a gratified taste, and the vague solemnities of mind produced by impressive outward forms, are essential sanctification and salvation.

That evening, as he, his wife and myself were walking in the conservatory, and I was admiring some jasmynes, he said to me, "Norman, I have got a little treasure to show you; and although it is small, it is great—greater than all these—almost the greatest one I have. Can you guess?"

When we went back to the drawing-room he showed her to me—his beautiful little girl, his only child, his little Bessie! I was not fond of children, at least I thought so, but strangely did that little maiden win her way to my heart—my old bachelor heart! Eight cloudless summers of her sunny life had passed, and had each one, as it gently glided by, left with her all its charms, she could not have been more beautiful.

That evening, sweet in memory to me, we became firm friends. She loved me because, when she asked papa, he said he did. She sat with me a little while, and I told her an old, simple story, which most strangely came to my remembrance; and then, after she, her papa and myself had had a frolic, she went to bed.

The next day we all went out for a drive, and a delightful one we had. Little Bessie was as bright and beautiful as the day, but there was sometimes a strange thoughtfulness of expression upon her face, which troubled me as being beyond her years. As I was talking with her father, I said something joking about him who had led the only pure life upon the earth. Richard said not a word in reply, but motioned me to look at little Bessie. She was gazing into my face with a look of mingled horror and surprise, an expression such as I never saw before, nor since, and which I shall never forget. She gazed so for a moment. No one spoke. Never had anything before been able to make me feel that religion was above my scoffing remarks; but as I glanced at that little face, so earnestly endeavoring to read mine, and saw the little maid burst into uncontrollable tears, I felt a certain shame that in the presence of one so pure I should have spoken perhaps what she had never heard before. Then she looked at me in a sort of pitying way, and said, "I thought you loved my Jesus! O, how could you say that of him?" During the rest of the drive she lay upon her father's bosom in perfect silence, and no one spoke.

The next day I was alone in my room, thinking of all that had occurred, and a strange and unaccountable feeling of seriousness was creeping over me, a sort of longing to be like her, when suddenly the little maid was at my side. I started as I saw her, and met that tender gaze of love and pity which she bent upon me. Her little hand was laid upon my arm, and for a moment both were silent. Then the silence was broken by the words, "Won't you love my Jesus?" and she was gone. I could not ridicule that lovely spirit, and yet some demon within me tempted my soul to do so. The next morning, and the next, and the next, the little maiden came in the same way, said the same words, and disappeared. I never answered her, and at no other time did she allude to the subject, but she never failed to come at that morning hour. One morning I said to her, almost unconsciously, as she uttered her never-failing invitation, "Tell me how Bessie." She looked at me a moment, and the next was seated on my knee. And the words that flowed—those simple, childish words, in which she told the story of Christ's love! Never, never shall I forget them. My eyes were far from dry when she went away, and there was no less of sorrow on her face than usual. And morning after morning she came, and seemed never weary of telling the sweet tale.

But one morning she did not come. I waited a long time, but in vain. No little feet came pattering along the hall. No little hand was clasped in mine. No words of instruction were whispered in my ear! Presently there came a hurried knock at my door. It was opened without waiting for permission, and her father was with me. "Norman!" said he, "she has just waked from a long and heavy sleep, and is fearfully ill. Will you come? Tell me if you know what it is." I went. There lay the little one with eyes closed, and in a sort of stupor. I knew at a glance. It was scarlet fever! How I told those two aching hearts I knew not, but they were wonderfully calm in their anguish. The doctor soon confirmed my statement; but there was so painfully little to be done for the dear sufferer, that these two days almost passed by in silence as we three watched over the precious form.

We knew from the first that she was no longer of the earth, and it was indeed a heavy burden for us to bear, to think that she would no longer be the light of our hearts. I say we, for though I was perhaps mistaken, the little one had so taken possession of my heart, that it seemed to me that she could not be dearer to those who had the first earthly claim upon her affections.

At the end of the second day, her life seemed partially to return and she opened her large beautiful eyes, and smiling a little, said, "Dear mamma dear papa?" and then looking around, "Dear Uncle Norman, won't you love my Jesus? Mamma loves him! Papa loves him! And I am going to him, and I want to tell him that you love him. Won't you love him?"

"Bessie! little Bessie!" said I, "tell him my heart and life is his for evermore, and may my soul some day be as pure and undefiled as hers who bears the message to him!"

"Mamma! papa! O my Jesus! I am so happy now! Now I have all I want! Now I come, come, come! Even so come, Lord Jesus!" And the little spirit, so pure, so holy, returned whence it came! God's little messenger had fulfilled her mission to the earth, had turned a soul to righteousness, and was called home!

Dear reader, have not some of "God's little messengers" visited your household, and spoken to your heart, ere they plumed their golden wings for the upper and better land? How have you responded to the gentle call?—*Drops of Truth.*

## For the Children.

### God's Little Messenger.

As I stepped upon the platform of the depot, a hand was laid upon my arm, and a voice said, "Norman is this you?" I turned and looked at the speaker. It was my old classmate, Richard, with whom I had agreed to pass a few weeks, and whom I had not seen for years before. After we had pushed our way through the noisy crowd, and were seated in his carriage, I looked at him again and exclaimed, "Richard, how you have altered! How different now from the wild youth of old!" "Yes, Norman, there have been many changes with me since we parted, but the greatest has been here," said he, smiling, and gently touching his breast. "Humph!" was my ejaculation, which elicited no reply.

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Carriage Makers' Materials, &c.  
Feb 8

CRAWFORD & SONS,  
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COAL OIL LAMPS  
Lamp Mixtures of all Kinds, Lanterns,  
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BURNING AND LUBRICATING OILS.  
No. 280 MAIN STREET, between Seventh and Eighth, Louisville, Ky.  
April 5—6m

THEOLOGICAL SEMINARY,  
COLUMBIA, S. C.  
The regular session of this institution will commence on the third Monday (the 17th day) of September next. Students desiring to enter the Seminary are requested to communicate with the Faculty as early as practicable.  
GEO. HOWE, Chairman of Faculty,  
July 26, 1866.

D. C. HEISKELL,  
MERCHANT TAILOR,  
No. 40 MAIN STREET.  
Has on hand a very large stock of Cloths, Cassimers and Vestings, which he is selling at greatly reduced prices.  
Strangers visiting the city will find it to their interest to give him a call.  
May 10—4t

GEO. W. MORRIS.

GEO. W. MORRIS,  
WHOLESALE GROCER,  
AND DEALER IN  
Foreign Fruits.  
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Where can be found at all times a large and well assorted Stock of choice goods, embracing a great variety of articles usually kept in houses in this line of business here or elsewhere. City and country merchants are invited to call and examine for themselves before making their purchases.  
Feb 8

Two New Books,  
By the Author of the Schenck-Cotta-Family.

Winifred Bertram and the World she lived in..... 1 25  
Mary the Hopeful of the Lord..... 1 25  
ALSO, BY THE SAME AUTHOR,  
Chronicles of the Schenck-Cotta-Family..... 1 50  
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Tales and Sketches..... 1 25  
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Any of the above, sent by mail, postage paid, on receipt of the price.

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ARTISTS' MATERIALS, &c., &c.

Schools furnished at wholesale prices.  
Goods entirely new.  
May 24t

Union Theological Seminary,  
PRINCE EDWARD COUNTY, VA.

THE SESSION OF 1867-7, begins Sept. 1, 1866, and continues eight months.

THE FACULTY NOW CONSISTS OF  
Rev. SAMUEL B. WILSON, D. D., President,  
and Professor of Pastoral Theology and Exegetical Rhetoric.

Rev. E. M. SMITH, D. D., Oriental and Biblical Department.

Rev. R. L. DABNEY, D. D., Professor of Sacred Theology and Polemic Theology and Sacred Rhetoric.

Rev. THOMAS E. PECK, Professor of Church History and Government.

This Seminary belongs to the General Assembly of the Presbyterian Church in the United States, (South) and is under the care of the Synods of Va. and N. C. It proposes to give a gratuitous, but thorough course of Theological Education to young men having the necessary view, of all Protestant denominations, provided they bring sound evidence of piety, moral character and capacity. The students are handsome and courteous, and are placed in a healthy climate, near the Danville Railroad. The Seminary is a boarding school, about 25 miles from the city of Richmond, and is situated on a beautiful spot. The Seminary is a boarding school, about 25 miles from the city of Richmond, and is situated on a beautiful spot. The Seminary is a boarding school, about 25 miles from the city of Richmond, and is situated on a beautiful spot.

Post Office address in Hampton Sidway, Va. It has been, and will be the endeavor of the Faculty to inculcate the Christian Religion, as held in all times by sound Presbyterians, the sole leadership of Jesus Christ over his Church, the exclusively spiritual nature of her institutions, the entire independence and separation of Church and State, and the maintenance of the exclusively spiritual nature of her institutions. The advantages of this Seminary are:—1st, that it is a boarding school, and is situated on a beautiful spot. 2d, that it is a boarding school, and is situated on a beautiful spot. 3d, that it is a boarding school, and is situated on a beautiful spot. 4th, that it is a boarding school, and is situated on a beautiful spot. 5th, that it is a boarding school, and is situated on a beautiful spot. 6th, that it is a boarding school, and is situated on a beautiful spot. 7th, that it is a boarding school, and is situated on a beautiful spot. 8th, that it is a boarding school, and is situated on a beautiful spot. 9th, that it is a boarding school, and is situated on a beautiful spot. 10th, that it is a boarding school, and is situated on a beautiful spot. 11th, that it is a boarding school, and is situated on a beautiful spot. 12th, that it is a boarding school, and is situated on a beautiful spot. 13th, that it is a boarding school, and is situated on a beautiful spot. 14th, that it is a boarding school, and is situated on a beautiful spot. 15th, that it is a boarding school, and is situated on a beautiful spot. 16th, that it is a boarding school, and is situated on a beautiful spot. 17th, that it is a boarding school, and is situated on a beautiful spot. 18th, that it is a boarding school, and is situated on a beautiful spot. 19th, that it is a boarding school, and is situated on a beautiful spot. 20th, that it is a boarding school, and is situated on a beautiful spot. 21st, that it is a boarding school, and is situated on a beautiful spot. 22nd, that it is a boarding school, and is situated on a beautiful spot. 23rd, that it is a boarding school, and is situated on a beautiful spot. 24th, that it is a boarding school, and is situated on a beautiful spot. 25th, that it is a boarding school, and is situated on a beautiful spot. 26th, that it is a boarding school, and is situated on a beautiful spot. 27th, that it is a boarding school, and is situated on a beautiful spot. 28th, that it is a boarding school, and is situated on a beautiful spot. 29th, that it is a boarding school, and is situated on a beautiful spot. 30th, that it is a boarding school, and is situated on a beautiful spot. 31st, that it is a boarding school, and is situated on a beautiful spot. 32nd, that it is a boarding school, and is situated on a beautiful spot. 33rd, that it is a boarding school, and is situated on a beautiful spot. 34th, that it